G. R. S. IX-5]

Previous references.

192

( )

File No 360

Serial Nos.

Later references.

GENERAL AND REVENUE SECRETARIAT.

Serial Nos.

Part B for

SUBJECT.

WD 1888—GPB—16,826—23-7-21

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

Petitioner:
Raghava Achari
Archak of Sree
Bhashyakarasamudhi
Melkote

Diary No 2258 of 20-21 Dt. 28/4/21

States that the Deputy Commissioner has suspended him without any enquiry upon the Vadi of the Sree Parakala Matha who are against the "Sampradaya" of the petitioners (Vengalai) In G.O. No 5071-8 dated 20th July 1891 it is stated that the Sree Parakala Matha should not interfere with "Vengalai" Sampradaya". This order is in the file connected with his suspension. There is another Swamy of the late Sree Krishnaraya Wodeyar in the records asking the Sree Parakala Matha not to write to H.H. about the matters which are not connected with his mangers

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

G.R.S. III – 3]

For these Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

He also states that his
marriage is in accordance
with the Sampradaya of
Vengalai community for
which the matter may be
referred both to Sreeman
Vidya Bhooshana Sreranga
char and the Present Swami-
-jalu of the Sree Yetiraya
matha at Melkote

Prays that the Suspension
orders may be cancelled
as his marriage is valid
in accordance with the
engalai "Sampradaya"
and he may be restored
to the Archaks post of Sree
mu a chari Samidhi

He brings to notice that
many people of the Vengalai
Community have married
the same manner as he
did

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on form

forwarding

this can file
in before the Govt. advoca
to whom this may be
forwarded in
Continuation, & appr
RG
2/5/27 Sig Mg
Mg file attached in
my file after it is rec
from Govt advocate
3/5/27

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form

G.R.S. III—3]

Routine Notes.

[To be used only for notes, requisitions, etc., not intended for permanent record.]

N.B.—Should routine notes be written on small slips, the notes must be copied, or slips pasted on this form.

2258

11 18/4/21

Cm 62
8.3.21

VI

Camp Bangalore
28. 4. 1921.

G. R. S. VI.—6/7]

DRAFT.

SUBJECT Suspension of Raghavachar Archak of the Sree Ramanujachar's Sannidhi at Melkote French-rocks Sub Dy

Section.
File No.
Serial No.

No.....

Diary No. of letter replied to.....

OFFICIAL MEMORANDUM.

GENERAL AND REVENUE SECRETARIAT,
( )
, *the* 191

Date of issue.....

Signed by.....

The accompanying Petition Registered No. 2256 dated 28th April 1921, received at the General and Revenue Secretariat from Raghavachar archak of Sree Ramanujachar's Sannidhi at Melkote praying that he may be restored to the Archakship after cancelling the Suspension order of the Deputy Commissioner is forwarded, ~~together with its enclosures,~~ to the Deputy Commissioner Mysore District

.....

for disposal

.....

By Order,

L.G.L.
Asst
2/5/21

Secretary to Government.

P.T.O.

P.T.O.

ಆಜೀದಾರ್ ..... ತಾಲ್ಲೂಕು

..... ಹೋಬಳಿ

..... ಗ್ರಾಮದಲ್ಲೀಎವ

ಇಂಡಾರ್ಸ್ ಹುಕುಂ.

ನಂಬರು.....

ವಿಷಯದಲ್ಲಿ ನೀವು ಗುಜರಾಯಿಸಿಕ್ಕೊಂಡ... 28-6-21

ಮರ್ಕುಮಿನ ಅರ್ಜಿಯನ್ನು ..... ಬಗ್ಗೆ

..... ರವರ ಬಳಿಗೆ ಕಳುಹಿಸಿದೆ

By Order,

Secretary to Government.

List of enclosures

Copied by.....

Examined by.....

WD 1255—GPB—5,000—21-1-19

20-21

24.29

No 49
11.11.1920

CENTRAL SECTT.
13 NOV 1920

No 49
11.11.1920.

Stamped

To

The Secretary
Calcutta

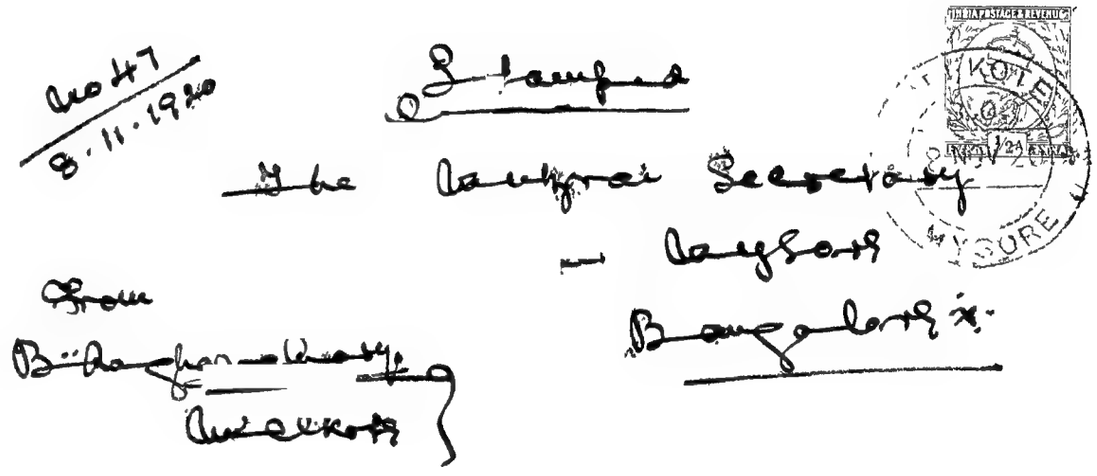
The Secretary
Bangalore

REV. &
10 NOV 1920

SERIAL NO.

Rev 47
8.11.1920.

23.56



GEN. REF.
DIARY No. 1125
24 NOV 1920
FILE
SERIAL

Kolkote
Nagamanahan
[illegible]

INDIA POSTAGE & REVENUE
HALF 1/2A ANNA

DIARY No. 1107

2409

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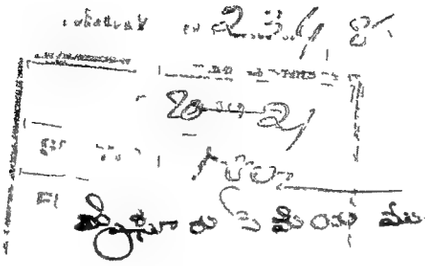


MAY 1921

Stamp -

The Assistant Secretary

in charge

From

B. Raghavendra Rao

P. Angalakuduru

Trevelyan's Hindu Law

(Pages 40 & 41).

X X X

Adopted son. A son adopted according to the Dattaka form cannot marry any one of the persons whom he would have been prohibited from marrying if he had remained in his natural family. It is unsettled whether he is also prohibited -- from marrying any one of the girls, whom he could not have married, had he been a legitimate son of his adoptive --- father, or whether he is only prohibited from marrying a girl who belongs to the Gotra of his adoptive father, or is within three degrees of descent from the adoptive --- father and his two paternal ancestors.[1]

(2) The latter view has been accepted by Nanda Pandita in the Dattaka Mimansa, but it is therefore to be supposed that it would be acceptable to the Benares and Mithila Schools.(3)

1. This view is taken in G.C.Sircar's "Law of Adoption," 387, following the "Dattaka Mimansa," s.4, paras. 32-38.

2. S.vi. paras. 32-38; see "Vyavahara Mayukha," chap.iv.s.5, para 30.

3. Ante, pp. 14, 17.

4. See Banerjee's "Law of Marriage," 2nd ed., p.63.

5. Ibid. ; S.C.Sircar's "Vyavastha Darpana," 2nd ed., p.890; "Dattaka Mimansa," s.6, paras. 50-53.

6. See Bhattacharya's "Hindu Law,". 2nd ed., 97. In Lachman Kuar v. Mardan Singh (1886), 8 All. 143, the Court held that, in the absence of a special custom, the marriage of a Hindu with his cousin's widow was valid.

X X X Dr - page 195

Marriage and adoption in natural family. Adoption does not sever the tie of blood which exists between the adopted son and the members of his natural family. He cannot, therefore, marry in his -- natural family within the prohibited degrees, nor can he take in adoption therefrom a boy whom he could not have adopted if he had himself remained in that family.

X X X

Sarkar's Hindu Law of Adoption (Page 384).

X X X

PROHIBITED DEGREES FOR AN ADOPTED SON'S MARRIAGE.-- From what is stated above, it follows that an adopted son cannot espouse a damsel in his natural family who is related to him as sapinda, nor one born in the Gotra or the family of the adopter nor a female sapinda by adoption, or one connected by funeral oblation, in other words, one who is within three degrees of descent from the adoptive father ~~and his~~ and his two paternal ancestors.

X X X

Bhattacharji's Hindu Law (Pages 95 & 967.

X X X X

2. The Dattaka son cannot marry a sapinda or a sagotra girl on the side of his natural or adoptive parents.

As to the degrees of relationship within which adopted -- sons are precluded from marrying, there is considerable difference of opinion. By an absolute adoption, a complete severance of Pinda and Gotra takes place. Manu, IX, 142. It may, therefore, be contended that an adopted son may marry in the Gotra of his natural father. In fact, this seems to be the opinion of -- Raghunandana and of Nanda Pundita. But, according to Sulpani -- and the Dattaka Chandrika, such marriage is prohibited by the -- text of Manu and Satatapa, which says that a twice-born must not marry in the Gotra of his father. If the Rishis meant only to lay down that he is not to marry in his own gotra they could -- have formulated the injunction without the use of the words --- "father's gotra." The use of the words "father's Gotra," instead of "his own Gotra," shows, in the opinion of Sulpani and the author of the Chandrika, that an adopted son cannot marry in the Gotra of his natural parents. Udvahatattva, p.6; Chandrika IV,8.

Banerjee's Hindu Law of Marriage and Stridhana. (Page 65)

X X X X

In the case of a person whose filial relation has been changed by adoption, as well as in the case of his descendants, while the above rules about prohibited degrees continue in full force with reference to their relations by consanguinity, the same rules apply with regard to relations in the families of the adoptive parents in the same way as if the adopted son were their legitimate son. There may, however, be some difficulty in fixing the maternal line by adoption. If the adoptin father has only one wife, she is considered the adoptive ---- mother; if he has more wives than one, but joins with one of them only in the ceremony of adoption, or if only one of them takes the child with his permission, then, too, she is considered as the mother by adoption.

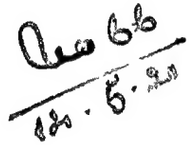
X X X X

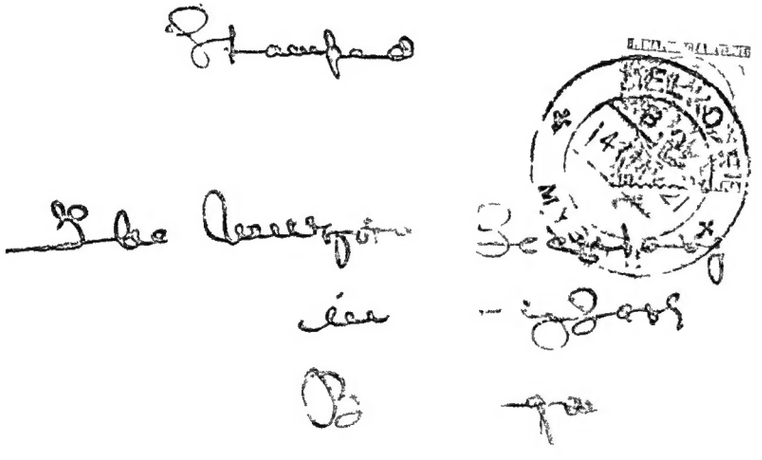
2362

GEN & REV. SEC.
16 MAY 1921

14.5.21

16 MAY 21





DIARY No. 2426

01095

XIV

SECTION New 2

FILE NO.

Rec'd by Regd post 24.5.21

Rec'd 26/5/21

Orders were issued yesterday Cancelling the suspension orders. This will be placed in the court file

27/5/21

ఈ రంగు ఏం తీసుకుంటుంది. ఇక నీలం అంటే ఆకాశం మంచిదవుతుంది. తెలుపు ఏమీ కాకపోయినా

కాకపోతే మాంసాన్ని తినడానికి ఇష్టపడని వాళ్ళు కూడా ఈ రంగులో ఉన్న పండ్లను తింటారు

ఎందుకంటే, వాళ్ళకి ఇష్టం లేకపోయినా ఏదో ఒక రకంగా వాళ్ళకి మాంసం తినాలనే

కోరిక ఉంటుంది కాబట్టి ఎరుపు రంగులో ఉన్న పండ్లను తింటారు. ఇక ఆకుపచ్చ రంగు

ఉన్న పండ్లు తింటే ఆరోగ్యం బాగుంటుంది అని అనుకుంటారు. ఇక పసుపు రంగు

ఉన్న పండ్లు తింటే ఆనందంగా ఉంటుంది అని అనుకుంటారు. ఇక నారింజ రంగు

ఉన్న పండ్లు తింటే ఉత్సాహంగా ఉంటుంది అని అనుకుంటారు. ఇక ఊదా రంగు

ఉన్న పండ్లు తింటే ధైర్యంగా ఉంటుంది అని అనుకుంటారు. ఇక నీలం రంగు

ఉన్న పండ్లు తింటే ఆకాశంలో ఎగరవచ్చు అని అనుకుంటారు. ఇక తెలుపు రంగు

ఉన్న పండ్లు తింటే ఏమీ కాకపోయినా ఏమీ కాకపోతే మంచిదవుతుంది.

ఇట్లు
మీ విశ్వాసపాత్రుడు
[illegible]